

Esnoga Bet Emunah

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Esnoga Bet El

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Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)

Three and 1/2 year Lectionary Readings	Third Year of the Triennial Reading Cycle
Tebet 14, 5779 – Dec. 23/24, 2018	Fourth Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.

See: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Shlomoh ben Abraham
His Excellency Adon Ya'aqob ben David
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD's richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!

Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!

We pray for His Eminence Rabbi Dr. Eliyahu ben Abraham who has a teeth infection and the dentists had to extract three teeth. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Eminence Rabbi Dr. Eliyahu ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Gloria Maria Rocha Trevino bat Noach, the mother of HE Giberet Mirit bat Sarah, who was admitted to the hospital with pneumonia and consequently diagnosed with lung cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Gloria Maria Rocha Trevino bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. May the Holy One,

Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We also pray for the safety of HE Adon Ya’aqob ben David and his business from two of his employees who have left his firm, who may start frivolous suits against him or G-d forbid may do anything harmful to his safety and wellbeing and that of his family together with those among our people of Yisrael afraid for their safety, their family’s safety and welfare, and the safety of their business, and we say amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gambles on the stock market and loses money. **Mi Shebarach** - He Who blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and Solomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He, be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, and we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Shebarach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob, amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who is suffering from bouts of loss of equilibrium. **Mi Shebarach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Blessings Before Torah Study

Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your

people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your **delight**. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!

Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favour on you and grant you peace. – Amen!

This way, the priests will link My Name with the Israelites, and I will bless them."

These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.

These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!

Shabbat "Khi Tetse LaMilchamah" - "When you go out to battle"

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי-תֵצֵא לַמִּלְחָמָה		Saturday Afternoon
"Khi Tetse LaMilchamah"	Reader 1 – D'barim 21:10-12	Reader 1 – D'barim 22:6-8
"When you go out to battle"	Reader 2 – D'barim 21:12-14	Reader 2- D'barim 22:9-11
"Pondré un rey [sobre mí]"	Reader 3 – D'barim 21:15-17	Reader 3- D'barim 22:12-15
D'barim (Deut.) 21:10 – 22:7	Reader 4 – D'barim 21:18-20	
	Reader 5 – D'barim 21:21-23	Monday & Thursday Mornings
Psalm 129:8 – 131:3	Reader 6 – D'barim 22:1-4	Reader 1 – D'barim 22:6-8
Ashlam.: Is 2:4-7 + 12-17	Reader 7 – D'barim 22:5-7	Reader 2- D'barim 22:9-11
	Maftir – D'barim 22:5-7	Reader 3- D'barim 22:12-15
N.C.: Mark 15:16-21 Lk. 23:26-32; James 3:7-11	Is 2:4-7 + 12-17	

Summary of the Torah Seder – D'barim (Deut.) 21:10 – 22:7

- Marriage with a Captive of War – Deuteronomy 21:10-14
- The Right of the First-Born – Deuteronomy 21:15-17
- A Disobedient Son – Deuteronomy 21:18-21
- The Exposed Corpse of a Criminal – Deuteronomy 21:22-23
- Restoring Lost Property – Deuteronomy 22:1-3
- Assisting To Lift Fallen Beasts – Deuteronomy 22:4
- Distinction of Sex in Apparel – Deuteronomy 22:5-7

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 17: Deuteronomy – III – Gratitude & Discipline

By: Rabbi Yitzchaq Behar Argueti & Rabbi Shmuel Yerushalmi
Published by: Moznaim Publishing Corp. (New York, 1992)
Vol. 18 – “Deuteronomy – IV – Laws and Warnings,” pp. 3-30

Rashi & Targum Pseudo Jonathan for: D'barim (Deut.) 20:10 – 22:7

Rashi	Targum Pseudo-Jonathan
10. When you approach a city to wage war against it, you shall propose peace to it.	10. When you come near to a city to make war against it, then you will send to it certain to invite it to peace;
11. And it will be, if it responds to you with peace, and it opens up to you, then it will be, [that] all the people found therein shall become tributary to you, and they shall serve you.	11. and if they answer you with words of peace, and open their gates to you, all the people whom you find therein will be tributaries, and serve you.
12. But if it does not make peace with you, and it wages war against you, you shall besiege it,	12. But if they will not make peace, but war, with you, then you will beleaguer it.
13. and the Lord, your God, will deliver it into your hands, and you shall strike all its males with the edge of the sword.	13. And when the LORD your God will have delivered it into your hand, then may you smite every male thereof with the edge of the sword.
14. However, the women, the children, and the livestock, and all that is in the city, all its spoils you shall take for yourself, and you shall eat the spoils of your enemies, which the Lord, your God, has given you.	14. But the women, children, and cattle, and whatever is in the city, even all the spoil, you will seize, and eat the spoil of your enemies which the LORD your God gives you.
15. Thus you shall do to all the cities that are very far from you, which are not of the cities of these nations.	15. Thus will you do to all cities that are remote from you, which are not of the cities of these seven nations;
16. However, of these peoples' cities, which the Lord, your God, gives you as an inheritance, you shall not allow any soul to live.	16. but of the cities of these peoples, which the LORD your God gives you to inherit, you will not spare alive any breathing thing:
17. Rather, you shall utterly destroy them: The Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivvites, and the Jebusites, as the Lord, your God,	17. for destroying you will destroy them, Hittites, Amorites, Kenaanites, Pherizites, Hivites, and Jebusites, as the LORD your God has commanded you;

Rashi	Targum Pseudo-Jonathan
has commanded you.	
18. So that they should not teach you to act according to all their abominations that they have done for their gods, whereby you would sin against the Lord, your God.	18. that they may not teach you to do after their abominations with which they have served their idols, and you sin before the LORD your God.
19. When you besiege a city for many days to wage war against it to capture it, you shall not destroy its trees by wielding an ax against them, for you may eat from them, but you shall not cut them down. Is the tree of the field a man, to go into the siege before you?	19. When you beleaguer a city all the seven days to war against it, to subdue it on the Sabbath, you will not destroy the trees thereof by bringing against them (an instrument of) iron; that you may eat its fruit, cut it not down; for a tree on the face of the field is not as a man to be hidden (put out of sight) before you in the siege.
20. However, a tree you know is not a food tree, you may destroy and cut down, and you shall build bulwarks against the city that makes war with you, until its submission.	20. But the tree that you know to be a tree not making fruit to eat, that you may destroy and cut down. And you will raise bulwarks against the city which makes war with you, until you have subdued it.
1. If a slain person be found in the land which the Lord, your God is giving you to possess, lying in the field, [and] it is not known who slew him,	1. If a male be found slain upon the ground, unburied, in the land which the LORD your God gives you to inherit, lying down, and not hanged on a tree in the field, nor floating on the face of the water; and it be not known who did kill him:
2. then your elders and judges shall go forth, and they shall measure to the cities around the corpse.	2. then two of the sages will proceed from the chief court of judgment, and three of your judges, and will measure to the surrounding cities which lie on the four quarters from the (spot where) the dead man (is found);
3. And it will be, [that from] the city closer to the corpse, the elders of that city shall take a calf with which work has never been done, [and] that has never drawn a yoke,	3. and the city which is nearest to the dead man, being the suspected one, let the chief court of justice take means for absolution (or disculpation). Let the sages, the elders of that city, take an heifer from the herd, not commixed, an heifer of the year, which has not been wrought with nor has drawn in the yoke:
4. and the elders of that city shall bring the calf down to a rugged valley, which was neither tilled nor sown, and there in the valley, they shall decapitate the calf.	4. and the sages of that city will bring the heifer down into an uncultivated field, where the ground has not been tilled by work, nor sowed; and let them there behhead the heifer from behind her with an axe (or knife, dolch) in the midst of the field.
5. And the kohanim, the sons of Levi, shall approach, for the Lord, your God, has chosen them to serve Him and to bless in the Name of the Lord, and by their mouth shall every controversy and every lesion be [judged].	5. And the priests the sons of Levi will draw near; for the LORD your God has chosen them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment, and in any plague of leprosy to shut up, and pronounce concerning it;
6. And all the elders of that city, who are the nearest to the corpse, shall wash their hands over the calf that was decapitated in the valley;	6. and all the elders of the city lying nearest to the dead man will wash their hands over the heifer which has been cut off in the field,
7. And they shall announce and say, "Our hands did not	7. and will answer and say: It is manifest before the

Rashi	Targum Pseudo-Jonathan
shed this blood, nor did our eyes see [this crime]."	LORD that this has not come by our hands, nor have we absolved him who shed this blood, nor have our eyes beheld.
8. "Atone for Your people Israel, whom You have redeemed, O Lord, and lay not [the guilt of] innocent blood among your people Israel." And [so] the blood shall be atoned for them.	8. And the priests will say: Let there be expiation for Your people Israel, whom You, O LORD, has redeemed, and lay not the guilt of innocent blood upon Your people Israel; but let him who has done the murder be revealed. And they will be expiated concerning the blood; but straightway there will come forth a swarm of worms from the excrement of the heifer, and spread abroad, and move to. the place where the murderer is, and crawl over him: and the magistrates will take him, and judge him.
9. And you shall abolish the [shedding of] innocent blood from among you, for you shall do what is proper in the eyes of the Lord.	9. So will you, O house of Israel, put away from among you whosoever sheds innocent blood, that you may do what is right before the LORD.
10. If you go out to war against your enemies, and the Lord, your God, will deliver him into your hands, and you take his captives,	10. WHEN you go out to war against your enemies, and the LORD your God will deliver them into your hands, and you take some of them captive:
11. and you see among the captives a beautiful woman and you desire her, you may take [her] for yourself as a wife.	11. if you see in the captivity a woman of fair countenance, and you approve of her, and would take her to you to wife;
12. You shall bring her into your home, and she shall shave her head and let her nails grow.	12. then you will take her into your house, and let her cut off the hair of her head, pare her nails,
13. And she shall remove the garment of her captivity from upon herself, and stay in your house, and weep for her father and her mother for a full month. After that, you may be intimate with her and possess her, and she will be a wife for you.	13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife.
14. And it will be, if you do not desire her, then you shall send her away wherever she wishes, but you shall not sell her for money. You shall not keep her as a servant, because you have afflicted her.	14. But if you have no pleasure in her, then you may send her away, only with a writing of divorce: but you will in no wise sell her for money, nor make merchandise of her, after you have had intercourse with her. JERUSALEM: If you have no pleasure in her, you may send her away with power over herself; but you will in no wise sell her for money, nor make merchandise of her; because your power over her is given up.
15. If a man has two wives-one beloved and the other despised-and they bear him sons, the beloved one and the despised one, and the firstborn son is from the despised one.	15. If a man has two wives, and one is beloved and the other hated, and they bear him sons, both the beloved and the hated (wife), and the first-born son be of the hated,
16. Then it will be, on the day he [the husband] bequeaths his property to his sons, that he will not be able to give the son of the beloved [wife] birthright precedence over the son of the despised [wife]-the	16. it will be in the day that he divides to his sons the inheritance of the wealth that may be his, he will not be allowed to give the birthright portion to the son of the beloved, over the head of the son of the hated

Rashi	Targum Pseudo-Jonathan
[real] firstborn son.	wife, to whom the birthright belongs;
17. Rather, he must acknowledge the firstborn, the son of the despised [wife] and give him a double share in all that he possesses, because he [this firstborn son] is the first of his strength, then he has the birthright entitlement.	17. but (let him acknowledge) the birthright of the son of her who is disliked, and all that belongs to it, to give him the double portion of all that may be found with him, because he is the beginning of his strength, and to him pertains the birthright.
18. If a man has a wayward and rebellious son, who does not obey his father or his mother, and they chasten him, and [he still] does not listen to them,	18. If a man has a son depraved and rebellious, who will not obey the word of his father or of his mother, and who, when they reprove him, will not receive admonition from them;
19. his father and his mother shall take hold of him and bring him out to the elders of his city, and to the gate of his place.	19. his father and mother will take him, and bring him before the Sages of the city at the door of the court of justice in that place,
20. And they shall say to the elders of his city, "This son of ours is wayward and rebellious; he does not obey us; [he is] a glutton and a guzzler."	20. and say to the Sages of the city, We have transgressed the decree of the Word of the LORD; therefore was born to us this son, who is presumptuous and disorderly; he will not hear our word, but is a glutton and a drunkard.
21. And all the men of his city shall pelt him to death with stones, and he shall die. So shall you clear out the evil from among you, and all Israel will listen and fear.	21. And it will be that if he brought to fear and receive instruction, and beg that his life may be spared, you will let him live; but if he refuse and continue rebellious, then all the men of his city will stone him with stones that he die; and so will you put away the evil doer from among you, and all Israel will hear, and be afraid.
22. If a man commits a sin for which he is sentenced to death, and he is put to death, you shall [then] hang him on a pole.	22. When a man has become guilty of the judgment of death, and is condemned to be stoned, and they afterwards hang him on a beam, JERUSALEM: And you hang him on a beam.
23. But you shall not leave his body on the pole overnight. Rather, you shall bury him on that [same] day, for a hanging [human corpse] is a blasphemy of God, and you shall not defile your land, which the Lord, your God, is giving you as an inheritance.	23. his dead body will not remain upon the beam, but he will be certainly buried on the same day; for it is execrable before God to hang a man, but that his guilt gave occasion for it; and because he was made in the image of God, you will bury him at the going down of the sun, lest wild beasts abuse him, and lest you overspread your land, which the LORD your God gives you to possess, with the dead bodies of criminals.
1. You shall not see your brother's ox or sheep straying, and ignore them. [Rather,] you shall return them to your brother.	1. You will not see your brother's ox or his lamb going astray, and estrange your knowledge from them; you will certainly restore them to him.
2. But if your brother is not near you, or if you do not know him, you shall bring it into your house, and it shall be with you until your brother seeks it out, whereupon you shall return it to him.	2. But if knowledge of your brother is not yours, if you know him not, you will bring it into your house, and it will be supported by you till the time that you have sought out your brother, and you will restore it to him.
3. So shall you do with his donkey, and so shall you do with his garment, and so shall you do with any lost	3. So will you do with his ass, with his garment, and with any lost thing of your brother's. If you find it is not

Rashi	Targum Pseudo-Jonathan
article of your brother which he has lost and you have found. You shall not ignore [it].	lawful for you to hide it from him; you will carry it, and restore it. JERUSALEM: And so will you do with his ass, and with his robe.
4. You shall not see your brother's donkey or his ox fallen [under its load] on the road, and ignore them. [Rather,] you shall pick up [the load] with him.	4. You will not see your brother's ass nor his ox thrown on the way, and turn your eyes from them; you will verily lift it up for him. JERUSALEM: You will forgive what may be in your heart against him, you will deliver and lead it.
5. A man's attire shall not be on a woman, nor may a man wear a woman's garment because whoever does these [things] is an abomination to the Lord, your God.	5. Neither fringed robes nor tephillin which are the ornaments of a man will be upon a woman; neither will a man shave himself so as to appear like a woman; for everyone who does so is an abomination before the LORD your God.
6. If a bird's nest chances before you on the road, on any tree, or on the ground, and [it contains] fledglings or eggs, if the mother is sitting upon the fledglings or upon the eggs, you shall not take the mother upon the young.	6. If you find the nest of a clean bird before you in the way, in a tree, or upon the ground, in which there are young ones or eggs, and the mother sitting upon the young ones or eggs,
7. You shall send away the mother, and [then] you may take the young for yourself, in order that it should be good for you, and you should lengthen your days.	7. You will be sure to send the mother away, but you may take the young for yourself that it may be well with you in this world, and that you may prolong your days in the world to come.

Welcome to the World of P'shat Exegesis

In order to understand the finished work of the P'shat mode of interpretation of the Torah, one needs to take into account that the P'shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoẓe bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi's Commentary on D'barim (Deut.) 20:10 – 22:5

10 When you approach a city [to wage war against it] Scripture is speaking of an optional war, as is explicit in the context of this section (verse 15), "Thus you will do to all the cities which are very far away [from you]...."-[Sifrei]

11 all the people found therein [shall become tributary] Even if you find in it people of the seven nations, whom you have been commanded to exterminate, you are permitted to spare their lives.-[Sifrei]

tributary [to you], and they shall serve you [You shall fight them] until they accept upon themselves both tribute and bondage.-[Sifrei]

12 But if it does make no peace with you, and it wages war against you Scripture is informing you that if it does not make peace with you, then, if you let it be and go away, [this city] will ultimately wage war against you.

you shall besiege it Even to starve it out, and cause them to [die of] thirst and to kill [the inhabitants of the city] through diseases.-[Sifrei]

13 and the Lord your God will deliver it into your hands If you have done all that is stated in this section, the Lord will ultimately deliver it into your hands.-[Sifrei]

14 And the children [... you shall take for yourself] Even the male children. But, how then, am I to explain "and you shall strike all its males"? (verse 13) It refers to adult males.-[Sifrei]

17 as [the Lord your God] has commanded you [This is] to include the Girgashites [the seventh nation, not mentioned here, but you were commanded to destroy them].-[Sifrei]

18 so that they will not teach you to do [like all] their abominations] But if they repent and wish to convert, you are allowed to accept them.-[Sifrei]

19 [When you besiege a city for many] days The word "days" implies two days. [But when it says many [this means] three [days]. From here our Rabbis derived [the ruling that] the siege of a heathen city may not be initiated less than three days before the Sabbath (Sifrei, Shab. 19a), and this verse teaches us that the offer of peace (verse 10) must be repeated for two or three days. Similarly, it says: "that David dwelt in Ziklag for two days" (II Sam. 1:1). Scripture is speaking here of an optional war.-[Sifrei]

Is the tree of the field a man, to go into the siege before you? The word **כִּי** here means "perhaps:" Is the tree of the field perhaps a man who is to go into the siege by you, that it should be punished by the suffering of hunger and thirst like the people of the city? Why should you destroy it?

20 until its submission Heb. **רָדָהּ**, an expression of **רָדוּי**, subjugation, [meaning] that it becomes submissive to you.

Chapter 21

2 then your elders... shall go out the distinguished ones of your elders, [namely] the Great Sanhedrin.-[Sotah 44]

and they shall measure from the place where the corpse lies.

to the cities around the corpse in every direction, in order to ascertain which is the nearest.

4 to a rugged valley Heb. חַדְחָד לְאֵתֶּן hard, [a valley] that was never tilled.

shall decapitate He breaks its neck with a hatchet [i.e., from the back]. The Holy One, blessed be He, says: Let the calf which is in its first year and has, therefore, produced no fruits, come and be decapitated at a place [the valley that was not tilled] which has not produced fruits, in order to atone for the murder of this man, whom they [the murderers] did not allow to produce fruit [i.e., to perform mitzvot].-[Sotah 46a]

7 Our hands did not shed [this blood] But would it enter one's mind that the elders of the court are murderers? Rather, [they declare:] We [ourselves] did not see him and let him depart without food or escort [which would have indirectly caused his death, leaving this man to the elements and to robbers].-[Sifrei ; Sotah 45a] The kohanim then say:

8 Atone for Your people Israel,... And [so] the blood will be atoned for them Scripture informs them that from the time they complete all this, their sin is atoned.-[Sifrei]

9 and you shall abolish This tells [us] that if the murderer is found after the calf is decapitated, the murderer must be executed, and that is "what is proper in the eyes of the Lord."-[Sotah 47b, Keth. 37b]

10 If you go out to war The verse here is referring to an optional war [i.e., non-obligatory] (Sifrei 21:1), since in reference to the [obligatory] war [to conquer] the land of Israel, it would be inappropriate to say "and you take his captives" because it has already been stated [regarding the seven nations of Canaan], "[from these peoples' cities...] you shall not allow any soul to live." (Deut. 20:16).

and you take his captives Heb. וְשָׁבִיתָ שָׂבִיּוֹ. [The double language here comes] to include Canaanites in their midst, even though they are from the seven nations.-[Sifrei 21:2; Sotah 35b]

11 [and you desire her,] you may take [her] for yourself as a wife [Not that you are commanded to take this woman as a wife,] but Scripture [in permitting this marriage] is speaking only against the evil inclination [, which drives him to desire her]. For if the Holy One, blessed is He, would not permit her to him, he would take her illicitly. [The Torah teaches us, however, that] if he marries her, he will ultimately come to despise her, as it says after this, "If a man has [two wives—one beloved and the other despised]" (verse 15); [moreover] he will ultimately father through her a wayward and rebellious son (see verse 18). For this reason, these passages are juxtaposed.-[Tanchuma 1]

a...woman Heb. אִשָּׁה, even a married woman (אִשָּׁה אִישׁ) .-[Kid. 21b]

12 and let her nails grow Heb. וְעָשְׂתָה אֶת־צַפְרֵינֶיהָ. She must let them grow, so that she should become repulsive [to her captor, to induce him to change his mind about marrying her].-[Sifrei 21:7, Yev. 48a]

13 And she shall remove the garment of her captivity [so that she should not be attractive to her captor,] for they are pretty [clothes], because gentile women adorn themselves during wartime, in order to seduce others [namely, the enemy] to have relations with them.-[Sifrei 21:8]

and stay in your house In the house he uses. Upon entering, he will stumble upon her, and upon leaving, he will stumble upon her, see her weeping and see her unsightly appearance—all this, so that she should become despicable to him.-[Sifrei 21:9]

and weep for her father and her mother Why is all this necessary? So that an Israelite woman [i.e., this man's

Jewish wife] should be happy, and this [gentile captive woman] should be grief-stricken, an Israelite woman should be dressed up, and this one should make herself repulsive.-[Sifrei 21:11]

14 And it will be, if you do not desire her Scripture informs you that eventually you will despise her.-[Sifrei 21:14.

You shall not keep her as a servant Heb. תִּתְעַמֵּר בָּהּ לֹא־. [This means:] “You must not use her [as a slave]” (Sifrei 21:16). In the Persian language, the term for slavery and servitude is עִמְרָא [the term used here]. I learned this from the Yesod of Rabbi Moses the Darshan.

17 a double share [The firstborn son takes a share] equal to that of two brothers [together].-[Sifrei 21:28]

[and give him a double share] in all that he possesses From here [we learn that] the firstborn son does not take [a double share] from that which [the father’s estate] is entitled to after the demise of the father, [e.g., from an uncollected debt,] as [he does] from what was in the father’s actual possession.-[Sifrei 21:29, Bech. 51b]

18 wayward Heb. סוֹרֵר, deviating (סָר) from the [proper] path.

rebellious Heb. מוֹרֵה, [meaning] one who disobeys the words of his father. [The word מוֹרֵה is] derived from [the same root as] the word מִקְרִים [meaning “to rebel”] (see Deut. 9:7).

they shall chasten him They must warn him in the presence of three [people, not to steal, nor to eat a certain quantity of meat and drink a certain quantity of wine (see further in Rashi)], and then they must have him flogged [by the court] (San. 71a; see Sifrei). [The Talmud (San. 71a) emends this to read: They must warn him in the presence of two (witnesses) and have him flogged in the presence of three (judges).] The wayward and rebellious son incurs punishment only if he steals [money from his father], consumes [at one meal] a tartemar [a weight equal to half a maneh] of meat, and drinks [at the same meal] half a log of wine, as it is said [referring to him] that “a glutton and a guzzler (זוֹלֵל וְקָבֵא) ” (verse 20), and [elsewhere,] it says, “Do not be among wine-guzzlers (בְּקִבְאֵי-יַיִן)), among gluttonous eaters of meat (בְּזוֹלְלֵי-בֶשֶׂר) ” (Prov. 23:20), [which indicates that the term “guzzler” refers to wine and “glutton” refers to meat] (San. 70a, Sifrei). The wayward and rebellious son is executed on account of [what he will become in] the end—the Torah penetrates to his ultimate intentions. Eventually, he will squander his father’s money, seek what he has become accustomed to, not find it, and stand at the crossroads and rob people [killing them, thereby incurring the death penalty. Says the Torah, “Let him die innocent [of such crimes], rather than have him die guilty [of such crimes].”- [San. 72b]

21 and all Israel will listen and fear From here, [we learn that] the court must make a public proclamation, announcing: “So-and-so has been stoned because he was a wayward and rebellious son!”-[San. 89a]

22 If a man commits a sin for which he is sentenced to death The juxtaposition of these passages [i.e., this one and that of the wayward and rebellious son] teaches [us] that if his father and mother spare him, he will eventually lead an evil life style and commit [grave] sins for which he will be sentenced to death by the court.-[Tanchuma 1]

you shall [then] hang him on a pole Our Rabbis said: All who are stoned [by the court] must [afterwards] be hanged, for the verse (23) says, “a hanging [human corpse] is a blasphemy of God.” **[Thus, we find that the sin of blasphemy is connected with hanging,] and a blasphemer is punished by stoning. [Consequently, our Rabbis taught that all those stoned must be hanged.]-[San. 45b]**

23 For a hanging [human corpse] is a blasphemy of God Heb. קָלִילַת אֱלֹהִים. This is a degradation of the [Divine] King in Whose image Man is created, and the Israelites are God’s children. This is comparable to two identical

twin brothers. One [of them] became king, while the other was arrested for robbery and hanged. Whoever saw him [the second brother, suspended on the gallows], would say, "The king is hanging!" [Therefore, the king ordered, and they removed him (Reggio ed.).] -[Sanh. 46b] Wherever [the term] קללה appears in Scripture, it means treating lightly (הקל) and degrading. For example, "[And behold, you have with you Shimei the son of Gera...] and he cursed me with a severe curse (והוא קללני קללה נמרצת) " (I Kings 2:8). -[See II Sam. 16:5-13]

Chapter 22

1 and ignore them [i.e.,] by covering one's eyes, pretending not to see it.

You shall not see... and ignore them Heb. וְהִתְעַלְמָתָּ ... לֹא-תִרְאֶה [lit., "You shall not see them... but rather, you shall ignore them!" What it really means is:] You shall not see them and ignore them [i.e., ignore your brother's animals straying]; that is the simple meaning of the verse. Our Rabbis, however, explain that [although the verse clearly means that one must not ignore them, nevertheless, the verse is alluding to] situations when one is, in fact, permitted to ignore them [for example, if he is a kohen, and the animals have wandered into a cemetery, where kohanim may not enter, or if he is an honored sage, and it is beneath his dignity to lead animals or carry packages in public places—he may "ignore" them, and he is not obligated to return them to his brother].-[Sifrei 22:45, B.M. 30a]

2 [And it shall be with you] until your brother seeks it out Would you imagine that one should return it to him before he asks for it? Rather, [the meaning is that you must keep the animal] until you investigate him, [verifying] that he is is not a swindler [by demanding that he produce identifying signs]. -[B.M. 27b, Sifrei 22:47]

whereupon you shall return it to him That there shall be something left in it to return, that it should not consume its [whole] value in your house, so you should claim it from him [from the owner]. From here, [the Rabbis] said: Any animal that works and eats, should work and eat [the proceeds of its work]; and [any animal] that does not work, yet still eats, should be sold [by the finder, and the money restored to the owner].-[B.M. 28b]

3 You shall not ignore [it] You must not cover your eyes, pretending not to see it.

4 You shall pick up [the load] This is [the obligation of] טְעִינָה, "loading," [i.e.,] to load up a burden that has fallen off it [the animal, as opposed to פְּרִיקָה, "unloading" a burden too heavy for the animal, delineated in Exod. 23: 5].-[B.M. 32a]

[You shall pick up (the load)] with him [i.e.,] with the owner. However, if the owner walks away, sits down, and says, "Since the commandment is incumbent upon you, if you want to load, [go ahead and] load!" you are exempt.-[B.M. 32a]

5 A man's attire shall not be on a woman making her appear like a man, thereby enabling her to go among men, for this can only be for the [purpose of] adultery.-[Nazir 59a]

nor may a man wear a woman's garment to go and abide among women. Another explanation: [In addition to not wearing a woman's garment,] **a man must also not remove his pubic hair or the hair of his armpits [for this is a practice exclusive to women].**-[Nazir 59a]

because... is an abomination The Torah forbids only [the wearing of] clothes that would lead to abomination [i.e., immoral and illicit behavior].-[Nazir 59a]

6 If a bird's nest chances before you This excludes [a bird nest that is] ready at hand. -[Chul. 139a, Sifrei 22:55]

you shall not take the mother while she is on her young, [whereas if she is only hovering overhead, you may take her from upon her young]. -[Chul. 140b]

7 in order that it should be good for you, [and you should lengthen your days] If in the case of a commandment easy [to fulfill, like this one] for which there is no monetary expense, Scripture says, "[Do this] in order that it should be good for you, and that you should lengthen your days," then how much greater is the reward for [the fulfillment of] commandments that are more difficult to observe [or for which there is a monetary expense].- [Sifrei 22:64, Chul. 142a]

Ketubim: Tehillim (Psalms) 129:8 – 131:3

Rashi	Targum
8. And the passers-by did not say, "May the blessing of the LORD be to you; we have blessed you in the name of the Lord."	8. And those who pass by do not say there, "The blessing of the LORD be upon you," nor will they answer, "We bless you in the name of the LORD."
1. A song of ascents. From the depths I have called You, O LORD.	1. A song that was uttered on the ascents of the abyss. From the depths I have called You, O LORD.
2. O LORD, hearken to my voice; may Your ears be attentive to the voice of my supplications.	2. O LORD, receive my prayer; may your ears be attentive to the sound of my prayer.
3. O God, if You keep [a record of] iniquities, O LORD, who will stand?	3. If You will take note of iniquities, O Yah, LORD, who will remain?
4. For forgiveness is with You, in order that You be feared.	4. For there is forgiveness with You, so that You might be seen.
5. I hoped, O LORD; yea, my soul hoped, and I wait for His word.	5. I have waited, O LORD; my soul has waited, and for His glory I have waited long.
6. My soul is to the LORD among those who await the morning, those who await the morning.	6. My soul has waited long for the LORD, more than the watchmen on the morning watch who watch to offer the morning sacrifice.
7. Israel, hope to the LORD, for kindness is with the LORD and much redemption is with Him.	7. Israel waits long for the LORD, for with the LORD is loving-kindness, and with Him is much redemption.
8. And He will redeem Israel from all their iniquities.	8. And He will redeem Israel from all his iniquities.
1. A song of ascent by David. O LORD, my heart was not haughty, nor were my eyes raised on high, and I did not pursue matters greater and more wondrous than I.	1. A song uttered on the ascents of the abyss. O LORD, my heart is not proud, and my eyes are not lifted up, and I have not walked in things too great and wonderful for me.
2. I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me.	2. Verily I have placed a hand on my mouth and silenced my soul while listening to words of Torah, like a weaned child at its mother's breasts; I have become mighty in the Torah; like a weaned child is my soul upon Him.
3. Israel, hope to the LORD from now to eternity.	3. Let Israel wait long for the LORD from now and forevermore.

Rashi's Commentary on Tehillim (Psalms) 129:8 – 131:3

Chapter 130

4 For forgiveness is with You You did not give permission to an agent to forgive, as it is said (Exod. 23:21): "for he will not forgive your transgression."

in order that You be feared for this, **so that no man will rely on the forgiveness of another. (I found this.)**

5 I hoped, O Lord; yea, my soul hoped one hope after another hope, similar to (above 27:14): "Hope for the Lord, be strong and He will give your heart courage, and hope," and similar to "among those who await the morning, those who await the morning."

6 My soul is to the Lord among those who await the morning I am among those who look forward to the redemption.

those who await the morning **They look forward and repeatedly look forward for one end after another end. (I found this.)**

Chapter 131

1 my heart was not haughty, etc. I did not behave with superiority. I did not make great things pleasures, buildings, and plantings as my son made. Behold I am with You like one who has no hands or feet, like an incomplete form lying before You.

2 I calmed and quieted my soul upon You, like a suckling who is placed upon his mother. **יִגְמֹל** is one who sucks the breasts.

like a suckling was my soul with me My soul within me was before You as an infant sucking its mother's breasts.

Meditation from the Psalms

Psalms 129:8 – 131:3

By H. Em. Rabbi Dr. Hillel ben David

Psalms chapter 129 sees the Levitical choir move up to the tenth step. The Psalmist enjoins the reader to study the annals of Jewish history. The Psalmist explains that the many diverse periods of Jewish history should not be understood as separate, detached entities. Rather, the entire panorama of Israel's existence must be viewed as one extended lifetime. The earlier years were the time of our nation's youth, and more recent times are likened to adulthood leading to old age.

The Psalmist cautions us not to forget the painful experiences and lessons of our nation's youth. Israel was born in the bitter Egyptian exile. Even after we entered the Holy Land we met with endless adversity and hatred. Through it all, the benevolent hand of G-d guided our fortunes and protected us from annihilation. Now, as the mature nation looks back on its early travails, the people proclaim: Much have they distressed me since my youth, let Israel declare now.¹

¹ v. 1

Thus, Radak describes this work as a song of thanksgiving and praise. Despite the massive efforts of the enemy to destroy Israel in its period of weakness and youth, it was not vanquished; despite adversity, Israel flourishes. Indeed, this is a Song of Ascents in the fullest sense, because it depicts the constant growth of the nation as it rose to every challenge and overcame every threat.

Psalms chapter 130 sees the Levitical choir move up to the eleventh step and continues the Songs of Ascent which were designed to raise man's spirits. This message of hope is never more necessary than in eras when Israel suffers both the degrading despair of exile and the bitter knowledge that these misfortunes are the result of its own sins. Yet, even when the gentiles deride and harm the Jews, Israel rises from sorrow on the wings of song and prayer. *I put confidence in HaShem,*² Israel cries out, because I know that the exile is perpetuated only by my sins, and that these sins can surely be forgiven, once I repent.

Even sincere repentance is useless, however, unless G-d accepts it favorably. Therefore, the Psalmist concludes with a declaration of complete faith in *His desire* to accept repentance: *Let Israel hope for HaShem, for with HaShem is kindness, and with Him is abundant redemption.*³

In Psalms chapter 130, the Psalmist called to G-d *from the depths* of exile and degradation, emphasizing that it is the prayer of the downtrodden and humble which is heard most readily.

In **Psalms chapter 131**, The Levitical choir move up to the twelfth step. King David plumbs the depths of his own personality and reveals the innocent, childlike quality of his trusting soul. Although he is an exalted monarch, David approaches G-d with genuine humility and self-effacement.

Rambam⁴ stresses that the Torah explicitly requires a king to remain humble.⁵ Just as his subjects are obligated to honor him, so is the king obligated to be modest and meek and to hold himself in low esteem, as David said, *My heart was empty within me.*⁶ The king may not act with excessive pride, *that he may not exalt his heart above all of his brothers ...*⁷ Rather the king must be concerned about the feelings of the very lowest of his subjects. When he addresses the congregation, he should speak softly and tenderly ... and he must always act with great humility.

Through his prophetic vision, David foresaw that the Jews were destined to languish in exile. In this psalm, David also teaches that they will only be redeemed if they demonstrate sincere humility in the presence of the Almighty.⁸

The blessing of v.8 is also the blessing found in Megillat Ruth. Compare:

Tehillim (Psalms) 129:8 *And the passers-by did not say, "May the blessing of HaShem be to you; we have blessed you in the name of the Lord."*

² v. 5

³ v. 7

⁴ Hilchot Melachim 2:6

⁵ Debarim (Deuteronomy) 17:14-20

⁶ Tehillim (Psalms) 109:22

⁷ Debarim (Deuteronomy) 17:20

⁸ These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

Ruth 2:4 And, behold, Boaz came from Bethlehem, and said unto the reapers, HaShem be with you. And they answered him, HaShem bless thee

This connection suggests that we are looking at the roots of Mashiach ben David – in this psalm, the ultimate King. Curiously, we are looking at the *tenth* ascent, in these Psalms of ascent. We have seen previously that the number *ten* always points to Mashiach. Clearly this chapter of Psalms is picturing the life of Mashiach ben Yosef, as well as the life of King David. We say Mashiach ben Yosef because the book of Ruth concludes with the birth of King David, but it begins with the roots of those great ones who precede David.

Psalms chapter 132 speaks of David's desire to build the Temple. David had a long time to collect the Temple building materials and instruct his son in the crafting of the Temple. In a way, when we obey the mitzvot of our Torah portion, then we build ourselves into a sanctuary. It is this sanctuary which will merit that HaShem should defeat our enemies.

Tehillim (Psalms) 132:4-5 I will not give sleep to my eyes nor slumber to my pupils, 5. **Until I find a place for HaShem, dwellings for the Mighty One of Jacob.**

Tradition teaches that the human soul has five levels, of which the lower three are connected to our physical selves. And it is these three that concern us here. At the core of our being we are a *neshama*, which is always connected to HaShem to such a great extent that it is difficult to tell where the Divine Presence ends and the person begins. Although our *neshama* is the core of our being, we are not self-conscious on the level of *neshama*; we are only self-conscious on the bottom two levels of our souls, the *Ruach* and the *nefesh*.

The *neshama* is connected to our *ruach*, our spiritual self. We are all self aware as spiritual beings; we can all imagine ourselves as living without our bodies, and we all have a sense of morality and right and wrong that we know is above all materialistic considerations. The *ruach* is connected to our *nefesh*, the life force that burns within us and is the engine that drives us, the materialistic part of our beings.

The Temple is put together in the same way. The outermost level is called the *Azara*, and that is where the animal sacrifices are all brought. This level parallels the *nefesh*. It is connected to the *Heichel*, a much more spiritual place. No animal sacrifices are ever offered there. The incense is offered in the *Heichel*, which is where the Menorah is to be found; the Holy bread⁹ that stays warm and fresh from Shabbat to Shabbat is there. It is clearly a more spiritual part of the Temple, but we still have daily access to it just as we do to our own spirituality. This level parallels the *ruach*.

Finally, within the innermost recesses of the *Heichel* is the Holy of Holies; a separate alcove that is curtained off; the Holy Ark is kept there and this is the place that the Shechinah¹⁰ inhabits; we do not have daily access to this part of the Temple at all. The only person who ever enters it is the High Priest, and even he is only allowed to enter once a year. This lack of access is clearly an existential expression of our lack of access to our own *neshamot*.

The symbolism is clear; the High priest who enters the Holy of Holies on Yom Kippur must enter it on the level of *neshama*.

Life is problematic only because we are not really sure about how to define ourselves. Were we able to see

⁹ Matza

¹⁰ Shechinah (Hebrew: שכינה), is the English transliteration of a Hebrew noun meaning *dwelling* or *settling*, and denotes the dwelling or settling of the Divine Presence of HaShem.

ourselves clearly as *neshamot* and were we therefore conscious of our unbreakable attachment to HaShem, the point of our lives would be quite clear to us; we wouldn't be at all confused as to why we exist and what we are supposed to do with our lives. But HaShem decreed that we must live with free will, and therefore the awareness of how our life depends on our attachment to HaShem at the source of our beings is withheld from our self-consciousness.

Instead we are placed in a situation of existential conflict; our raging life force, the *nefesh*, and our spiritual side, the *ruach*, are always contending with each other pulling us in different directions. The ceaseless conflict confuses us; none of us are sure of who and what we are. No one wants to deny their real selves and live the wrong life; our confusion about who we are is the source of our sins. The eternal confusion is the dilemma that forms the backdrop against which we must exercise our free will.

Our state of oblivion regarding the existence of our *neshama*, the highest level of our soul that is always attached to HaShem renders us incapable of reaching clarity about who we are and clearing up our confusion.

Stepping into the Holy of Holies means becoming self-conscious as *neshamot*. The fog of confusion is instantly dissipated and replaced by total clarity of vision. To enjoy such clarity runs contrary to the purpose of living in this world. To enter the Holy of Holies is to step out of life as HaShem decreed that it must be lived here in this world of difficult choices. When Nadav and Avihu took this step, they terminated the point of their continued existence in the world of choice and therefore left it; they died.

But they sanctified the Temple in the process. They demonstrated the existence of the Temple on the level of *neshama*; they demonstrated the existence of their own Neshamot, the state of the attachment of the *neshama* to HaShem, and how this relationship is mirrored by the Holy of Holies in the Temple. To us plain folks the cause of their death would perhaps have remained a total mystery; but to the 'generation of the wise' who stood at the foot of Mt. Sinai the lesson taught by their deaths was obvious, and revealed the power of the heretofore missing dimension of the Temple, the Holy of Holies.

The Luz¹¹ Connection

The Beit HaMikdash is the "neck" of the world.

Berachoth 30a *Our Rabbis taught: A blind man or one who cannot tell the cardinal points should direct his heart towards his Father in Heaven, as it says, And they pray unto the Lord. If one is standing outside Palestine, he should turn mentally towards Eretz Israel, as it says, And pray unto Thee towards their land. If he stands in Eretz Israel he should turn mentally towards Jerusalem, as it says, And they pray unto the Lord toward the city which Thou hast chosen. If he is standing in Jerusalem he should turn mentally towards the Sanctuary, as it says, If they pray toward this house. If he is standing in the Sanctuary, he should turn mentally towards the Holy of Holies, as it says, If they pray toward this place. If he was standing in the Holy of Holies he should turn mentally towards the mercy-seat. If he was standing behind the mercy-seat he should imagine himself to be in front of the mercy-seat. Consequently, if he is in the east he should turn his face to the west; if in the west he should turn his face to the east; if in the south he should turn his face to the north; if in the north he should turn his face to the south. In this way all Israel will be turning their hearts towards one place. R. Abin — or as some say R. Abina — said: What text confirms this? — Thy neck is like the tower of David built with turrets [talpioth], the elevation [tel]¹² towards which all mouths (piyyoth) turn.*

¹¹ Luz (bone), a bone in the spinal column at the base of the neck.

¹² Taken as an expression for the Temple.

Megillah 16b And he fell upon his brother Benjamin's neck.¹³ How many necks¹⁴ had Benjamin? — R. Eleazar said: He wept for the two Temples which were destined to be in the territory of Benjamin¹⁵ and to be destroyed. And Benjamin wept upon his neck: he wept for the tabernacle of Shiloh which was destined to be in the territory of Joseph and to be destroyed.

Midrash Rabbah - The Song of Songs IV:12 THY NECK IS LIKE THE TOWER OF DAVID: this refers to the Temple. Why is it compared to a neck? Because so long as the Temple was standing, Israel's neck was stretched out among the nations of the world, but when the Temple was destroyed, then, if one may say so, Israel's neck was bowed; and so it is written, And I will break the pride of your power (Lev. XXII, 19), namely, the Temple. Another explanation: Just as a man's neck is in the highest part of him, so the Temple was in the highest part of the world. And just as most ornaments are hung round the neck, so the priests were attached to the Temple, the Levites were attached to the Temple. And just as, if the neck is removed, a man cannot live, so since the Temple was destroyed there has been no life for the enemies of Israel.

The Midrash has this to say about the luz bone:

Midrash Rabbah - Leviticus XVIII:1 And the almond shall blossom refers to the luz (nut) of the spinal column. Hadrian, may his bones be crushed, asked R. Joshua b. Hananiah, saying: 'From which part of the body will the Holy One, blessed be He, in the Time to Come, cause man to sprout forth?' He answered: 'From the nut of the spinal column.' Said he: 'How can you convince me?' He thereupon brought one before him; he put it in water, but it was not dissolved; he let it pass through millstones, but it was not ground; he put it in fire, but it was not burnt; he put it on an anvil and began beating it with a hammer, but the anvil was flattened out, and the hammer was split, but all this had no effect.

The Mishkan as a Body:

The Mishkan, the Tabernacle in the wilderness, alludes to the human body. Rambam thus wrote the following to his son:

My son Avraham, you must realize that the Mishkan alludes to the human body.

The Holy Ark, the innermost part, alludes to the human heart, which is the innermost part of the body. The Ark was the main part of the Mishkan because it contained the Tablets of the Covenant. So, too, is the human heart the main part of the body. It is the source of his life, his knowledge and his understanding. The wings of the keruvim, which spread over the Ark, allude to the lungs. The lungs are over the heart like wings and they provide it with air. The Table in the Mishkan alludes to the human stomach. Just as food and drink are placed on the table, so the stomach is filled with food and drink that a person consumes and from there it is distributed to the other parts of the body.

The Menorah (candlestick) in the Mishkan alludes to the human mind. Just as the Menorah gives forth light, so the intellect enlightens the entire body. Three stems went out from the Menorah on each side. These allude to the three limbs that extend from each side of the human body, the eye, the ear, and the hand. The intellect directs these three parts of the body. The incense altar alludes to the sense of smell. The sacrificial altar alludes to the intestines, which digest the food that enters the body. The veil covering the Mishkan alludes to the diaphragm,

¹³ Bereshit (Genesis) 45:14.

¹⁴ The Heb. צווארי can also be taken as a plural. [Rashi omits this question. He did not regard the exposition that follows as being based upon the supposed difference in the grammatical form. The neck is simply taken as allusion to the Temple.]

¹⁵ On the Temple Mount in Jerusalem.

*which is like a barrier between the parts of the body. The washstand alludes to the moisture and other liquids in the body. The goats' wool hangings allude to the skin that covers the human body. The beams of the Mishkan allude to the ribs.*¹⁶

The Beit HaMikdash is Female

The parts of the Beit HaMikdash, the Temple, all are in the feminine gender, in Hebrew. This suggests that the structure and its utensils are part of a female body. This aspect is further emphasized when we note that the Torah calls a man's wife his "house".¹⁷ A wife is a house. Thus, the Beit HaMikdash, "The House of the Holy One", would also be female.

If one looks at the form of the Beit HaMikdash as emphasized by the courtyards, we can see that the Woman's courtyard is the largest courtyard, and it is at the "bottom" of the structure. This mirrors the female body which has the largest part at the bottom of the structure. Please remember that the arms and legs are not part of the structure, only the head and torso.

An aspect of the connection between the creation of the world and the *Mikdash* is the idea that the *Mishkan* and the *Mikdash* are the goal of creation, and it was only with their construction that creation was completed.

Mishlei (Proverbs) 30:4 *Who has established all the ends of the earth.*

This refers to Moshe, who established the Mishkan, with which the world was established. It does not say "to set up the Mishkan", but rather "to set up with the Mishkan"¹⁸ – the world was set up with it. **For until the Mishkan was erected, the world was unstable; but after it was erected, the world became firm.** Therefore, it says: "And it came to pass on the day that Moshe had finished setting up (with) the Mishkan".¹⁹

"To set up the Mishkan" ... There we have learned: The world stands on three things: On the Torah, on the Divine service, and on acts of loving-kindness.²⁰ And Moshe mentioned all three of them in one verse: "You in Your loving-kindness have led forth Your people whom you have redeemed"²¹ – this is loving-kindness; "You have guided them in Your strength" – this is the Torah...; "To Your holy habitation" – this is the service in the Mishkan and in the Mikdash... He guided them by virtue of the Torah which they had received before the erection of the Mishkan. What was the world like at that time? It was like a stool with two legs, which cannot stand and is unstable. When a third leg was made for it, it became firm and it stood. So, too, when the Mishkan was made... immediately, it became firm and stood. For at first the world had only two legs, loving-kindness and the Torah, and it was unstable. When a third leg was made for it, namely, the Mishkan, it immediately stood.²²

According to the Midrashim, the Mishkan and the Mikdash are essentially a continuation of the creation and its completion. Before they were built, the world was lacking, and the goal of creation had not been attained. Moreover, before the Mikdash was built, the existence of the world was not absolute and stable, for the world rests, among other things, upon the Divine service, the heart of which is in the Temple.

¹⁶ The Torah Anthology (Volume 10) – Meam Loez, by Yaakov Culi.

¹⁷ Consider that a man's favorite place is *inside* his wife while making love. Their children will begin life *inside* the wife. Therefore, *the wife is a house* for her husband and a *house* for their children. *The wife is a house.*

¹⁸ Bamidbar (Numbers) 7:1

¹⁹ Midrash Mishlei, parasha 30, letter 4

²⁰ Avot 1:2

²¹ Shemot (Exodus) 15:13

²² See also Pesikta Rabbati 5; Midrash Ha-gadol, Shemot 40:18; Tanchuma, Naso 19. Bamidbar Rabba, parasha 12.

Parallels between the creation of the world and the construction of the Mishkan.

This connection finds expression in Scripture in a number of stylistic parallels between the Mishkan and creation:

- 1) Both are called *melacha*, "work".²³
- 2) The root, **עש**, repeats itself many times in both contexts.
- 3) Wisdom, understanding and knowledge:

Mishlei (Proverbs) 3:19-20 *The Lord by wisdom founded the earth; by understanding He established the heavens. By knowledge the depths were broken up.*

See, I have called by name Betzalel... And I have filled him with the spirit of G-d, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship²⁴

	CREATION	MISHKAN
"Seeing" at the completion of the work:	Bereshit (Genesis) 1:31 <i>And God saw everything that He had made, and, behold, it was good.</i>	Shemot (Exodus) 39:43 <i>And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it.</i>
Completion of the work:	Bereshit (Genesis) 2:1-2 <i>Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.</i>	Shemot (Exodus) 39:32; 40:33 <i>Thus was the work of the tabernacle of the Tent of Meeting finished: and the children of Israel did according to all that the Lord commanded Moshe, so they did... So Moshe finished the work.</i>
A blessing at the completion of the work:	Bereshit (Genesis) 2:3 <i>And God blessed the seventh day, and sanctified it: because in it He rested from all His work which God had created and performed.</i>	Shemot (Exodus) 39:43 <i>And Moshe saw all the work, and, behold, they had done it as the Lord had commanded, even so they had done it: and Moshe blessed them.</i>
Ending with the sanctity of Shabbat:	Bereshit (Genesis) 2:1-2 <i>Then the heavens and the earth were finished, and all their host. And by the seventh day God ended the work which He had done.</i>	Shemot (Exodus) 31:11 <i>and the anointing oil, and the incense of sweet spices for the holy place; according to all that I have commanded thee shall they do.' ... 13 'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the LORD who sanctify you.</i>
Chazal noted these parallels in several places. The Tanchuma ²⁵ draws a parallel between the order of creation and the order of the building of the Mishkan:		
Rav Yaakov be-	Tehillim (Psalms) 26:8 <i>Lord, I love</i>	Because it is equivalent to the creation of the world. How

²³ Bereshit (Genesis) 2:2-3; Shemot (Exodus) 31:3, 5; and many other places

²⁴ This parallel was noted by the Midrash, Shemot Rabba 48, 4. Shemot (Exodus) 31:2-3

²⁵ Midrash Tanchuma (Hebrew: מדרש תנחומא) is the name given to three different collections of Pentateuch aggadot; two are extant, while the third is known only through citations. These Midrashim, although bearing the name of R. Tanchuma, must not be regarded as having been written or edited by him. They were so named merely because they consist partly of homilies originating with him (this being indicated by the introductory formula "Thus began R. Tanchuma" or "Thus preached R. Tanchuma") and partly of homilies by aggadic teachers who followed the style of R. Tanchuma. It is possible that R. Tanchuma himself preserved his homilies, and that his collection was used by the editors of the Midrash.

	CREATION	MISHKAN
Rav Asi said: Why does it say:	<i>the habitation of Your house, and the place where Your glory dwells?</i>	so? On the first day it says: Bereshit (Genesis) 1:1 <i>In the beginning God created the heaven and the earth.</i>
Curtains for a separation:	Tehillim (Psalms) 104:2 <i>Who stretches out the heavens like a curtain.</i>	Shemot (Exodus) 26:7 <i>And you shall make curtains of goats' hair.</i>
On the second day it mentions division:	Bereshit (Genesis) 1:6 <i>And let it divide water from water.</i>	Shemot (Exodus) 26:33 <i>And the veil shall be for you as a division.</i>
On the third day, it mentions water:	Bereshit (Genesis) 1:9 <i>Let the waters be gathered.</i>	Shemot (Exodus) 30:18 <i>You shall also make a laver of brass, and its pedestal also of brass... and you shall put water in it.</i>
On the fourth day, He created the lights:	Bereshit (Genesis) 1:14 <i>Let there be lights in the firmament of heaven.</i>	Shemot (Exodus) 25:31 <i>And you shall make a candlestick of pure gold.</i>
On the fifth day, He created the birds:	Bereshit (Genesis) 1:20 <i>Let the waters swarm abundantly with moving creatures that have life, and let birds fly above.</i>	And corresponding to them in the Mikdash – offering sacrifices from sheep and birds.
On the sixth day, man was created:	Bereshit (Genesis) 1:27 <i>So God created man in his own image.</i>	He formed him with dignity. And regarding the Mishkan it says “man”, namely, the High Priest who was anointed to serve and attend before God.

Why is the Mishkan equivalent to the heavens and the earth? Just as the heavens and the earth testify about Israel, as it says: *I call heaven and earth to witness this day against you,*²⁶ so the Mishkan is testimony to Israel, as it is stated: *These are the accounts of the Mishkan, the Mishkan of the testimony.*²⁷ Therefore, it says: “Lord, I love the habitation of Your house, and the place where Your glory dwells”.²⁸

The Midrash HaGadol at the end of Parashat Pekudei explains how the Mishkan completes the creation:

Shemot (Exodus) 40:34 *Then a cloud covered the Tent of Meeting.*

This is what it means when it says:

Tehillim (Psalms) 37:29 *The righteous shall inherit the land, and dwell in it for ever.*

Rav Yitzchak said: “The righteous shall inherit the land”, and where are the wicked? Hanging in the air? Rather what is “and dwell in it forever”, they will cause the Shechinah to dwell in it.

Genesis Rabbah 19:7 *The Shechinah was originally in the lower world. When the first man sinned, it retreated to the first firmament. The generation of Enosh arose and sinned, and it retreated from the first to the second firmament. The generation of the flood arose and sinned, and it retreated from the second to the third firmament. The generation of the dispersion arose and sinned, and it retreated from the third to the fourth firmament. The Egyptians in the days of Avraham sinned, and it retreated from the fourth to the fifth firmament. The Sodomites sinned, and it retreated from the fifth to the sixth [firmament]. The Egyptians in the days of Moshe sinned, and it retreated from the sixth to the seventh [firmament].*

²⁶ Debarim (Deuteronomy) 30:19

²⁷ Shemot (Exodus) 38:21

²⁸ Tanchuma Pekudei 2

And corresponding to them, seven righteous men arose and brought [the Shechinah] down to earth. Avraham arose and acted virtuously, and brought it down from the seventh to the sixth [firmament]. Yitzchak arose and acted virtuously, and brought it down from the sixth to the fifth [firmament]. Yaakov arose and acted virtuously, and brought it down from the fifth to the fourth [firmament]. Levi arose and acted virtuously, and brought it down from the fourth to the third [firmament]. Kehat arose and acted virtuously, and brought it down from the third to the second [firmament]. Amram arose and acted virtuously, and brought it down from the second to the first [firmament]. Moshe arose and acted virtuously, and brought it down to the earth, as it is stated: "And the Glory of the Lord filled the Mishkan".²⁹

The midrash in Shemot Rabba states that certain things were created solely for the sake of the Mishkan:

Shemot Rabba 35:1 Rabbi Shimon ben Lakish said: The world was not worthy of using gold; why then was it created? For the Mishkan and for the Mikdash, as it is stated: "And the gold of that land is good",³⁰ and as it is stated: "That goodly mountain and the Levanon"...³¹ Rav Chanina said: The world was not worthy of using cedars. They were created solely for the Mishkan and for the Mikdash, as it is stated: "The trees of the Lord have their fill; the cedars of Levanon, which He has planted",³² and Levanon refers to the Mikdash, as it is stated: "This goodly mountain and the Levanon."

Ashlamatah: Yeshayahu (Isaiah) 2:4-7 + 12-17

Rashi	Targum
4. And he shall judge between the nations and reprove many peoples and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore. {P}	4. And he shall judge between <i>kingdoms</i> , and shall reprove many peoples, and they will beat their swords into ploughshares, and their spears into pruning hooks; <i>people</i> will not take up a <i>weapon</i> against <i>people</i> , neither shall they learn war any more. {P}
5. "O house of Jacob, come and let us go in the light of the Lord."	5. Those of the house of Jacob will say, "Come, and let us walk in the teaching of the law of the LORD."
6. For You have forsaken Your people, the house of Jacob, for they are full of [witchcraft] from the East and soothsayers like the Philistines, and with children of gentiles they please themselves.	6. For you have forsaken the fear of the strong one, who was your savior, you of the house of Jacob, because your land is filled with idols as from the east, and sooth-sayers like the Philistines, and they go in the customs of the Gentiles.
7. And his land became full of silver and gold, without end to his treasures; and his land became full of horses, without end to his chariots.	7. And their land is filled with silver and gold, and there is no end to his treasures; and their land is filled with horses and there is no end to his chariots.
8. And his land is full of idols; to the work of his hands he prostrates himself, to that which his fingers made.	8. And their land is filled with idols; they bow down to the work of their hands, to that which their fingers have prepared.
9. And man has become bowed down, and man has become humble, and You shall not forgive them.	9. So man is humbled, and <i>men's strength faints-and you will</i> not forgive them!

²⁹ Shemot (Exodus) 40:34

³⁰ Bereshit (Genesis) 2:12

³¹ Debarim (Deuteronomy) 3:25

³² Tehillim (Psalms) 104:16

Rashi	Targum
10. Come into the rock and hide in the dust, because of fear of the Lord and because of the splendor of His pride.	10. They shall enter to flee in flight in the caves of the rocks, and to hide in the dust from the fearful one, the LORD, and from the brilliance of his glory.
11. The haughty eyes of man will be humbled, and the height of men shall be bowed down, and the Lord alone shall be exalted on that day. {P}	11. The haughty looks of man shall be humbled and men's strength shall faint; and the LORD alone is strong in that time. {P}
12. For the Lord of Hosts has a day over everyone proud and high, and over everyone exalted, and he shall become humble.	12. For the day is about to come from the LORD of hosts against all the proud and lofty of heart and against all the strong-and they will be humbled;
13. And over all the cedars of the Lebanon, high and exalted, and over all the oaks of the Bashan;	13. and against all the kings of the Gentiles, strong and hard, and against all the tyrants of the provinces;
14. And over all the high mountains and over all the exalted hills;	14. and against all the high mountains and against all the lofty hills;
15. And over every lofty tower and over every fortified wall;	15. and against all those who dwell in a high tower and against all those who encamp within a fortified wall;
16. And over all the ships of Tarshish and over all coveted floors.	16. and against all those who dwell in the islands of the sea, and against all those who encamp in beautiful palaces.
17. And the loftiness of man shall be bowed down, and the haughtiness of man shall be humbled, and the Lord alone shall be exalted on that day.	17. And the haughtiness of man shall be humbled and men's strength shall faint; and the LORD alone is strong in that time.
18. And the idols shall completely pass away.	18. And the idols shall completely come to an end.
19. And they shall come into the caves of the rocks and into the hollows of the earth, because of the fear of the Lord and because of the splendor of His pride, when He rises to break the earth.	19. And they shall enter in caves of the rocks and in holes of the dust, from before the fearful one, the LORD, and from the brilliance of his glory when he is revealed to <u>shatter</u> the wicked of the earth.
20. On that day, man will cast away his silver idols and his gold idols, which they made for him, [before which] to prostrate himself to moles and to bats.	20. In that time the sons of men will despise their idols of silver and their idols of gold which they made for themselves to worship, the idols and the images,
21. To come into the clefts of the rocks and the hollows of the cliffs, because of the fear of the Lord and because of the splendor of His pride, when He rises to break the earth.	21. to enter the caves of the rocks and the clefts of the cliffs from before the fearful one, the LORD, and from the brilliance of his glory when he is revealed to <u>shatter</u> the wicked of the earth.
22. Withdraw yourselves from man whose breath is in his nostrils, for in what merit is he to be esteemed? {P}	22. Prevent yourselves from being subjected to man when he makes the god, in whose nostrils is the breath of the spirit of <u>life</u> , for today he lives, tomorrow he is not, and as nothing is he accounted. {P}

Rashi's Commentary on Isaiah 2:4-7 + 12-17

4 into plowshares koltres in O.F. **pruning hooks** sarpes in O.F. [sarpes in modern French], with which they prune the vineyards.

5 O house of Jacob... The nations will say this to them, and this verse refers back to the verse [commencing with], "And many peoples shall go..."

come and let us go in the light of the Lord They will say this to them. Jonathan, however, renders: And those of the

6 For You have forsaken Your people, the house of Jacob The prophet addresses the Shechinah and says, "For until now You have forsaken Your People because of their iniquity." [Other editions read:] "...that which You have forsaken Your people was because of their iniquity, for they are full of [witchcraft] from the East," and the entire section, and all the chapters follow one another, until (ch. 5) "I will sing now..." Therefore, in the end of days, when the sinners perish, it will be good for them (Parshandatha). (Another explanation is: The prophet admonishes them and says this to them, "For you have forsaken your people, O house of Jacob..." You have forgotten [the deed of your people Parshandatha] the good deed through which you became a people, you house of Jacob.)

for they are full...from the east Their hosts have become full of the deeds of the Arameans who dwell in the East, who were sorcerers and used the name of pagan deities. [Other editions read:]...and used the name of defilement [sorcery and demonism Rashi ad loc.], as we say in Ch. Chelek (Sanh. 91a): "Abraham gave gifts" (Gen. 25:6)He gave them the name of defilement and sent them away to the land of the East [as quoted by Parshandatha].

and with children of gentiles they please themselves They cohabit with the daughters of the heathens and mingle with them, and they would bear children to them, with whom they are always pleased, and they occupy themselves [with them]and long for them and bother with them. This is an expression similar to [that of] (Job 36:18) "lest he incite you because of abundance

13 the cedars of the Lebanon This is symbolic of the heroes [var. the kings].

the oaks of the Bashan The governors, just as the oaks are inferior to the cedars.

14 And over all the high mountains over their inhabitants.

16 And over all the ships Jonathan renders: And over all those who inhabit the islands of the sea, who go and come by ship.

Tarshish The name of a sea called Tarshish.

and over all coveted floors Heb. ,lh^of§G, palaces paved with coverings of marble floors, similar to: (Lev. 26:1) and a covering stone

17 on that day That is the Day of Judgment.

Verbal Tallies

By: HH Rosh Paqid Adon Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 21:10 – 22:7

Tehillim (Psalms) 129:1 – 131:3

Yeshayahu (Isaiah) 2:4-7 + 12-17

Mk 15:16-21, Lk 23:26-32, Jam. 3:7-11

The verbal tallies between the Torah and the Psalm are:

LORD - יהוה, Strong's number 03068.
Mother - אם, Strong's number 0517.

The verbal tallies between the Torah and the Ashlamata are:

War - מלחמה, Strong's number 04421.
LORD - יהוה, Strong's number 03068.
Hands - יד, Strong's number 03027.

Debarim (Deuteronomy) 21:10 When thou goest forth to **war <04421>** against thine enemies, and the **LORD <03068>** thy God hath delivered them into thine **hands <03027>**, and thou hast taken them captive, 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her **mother <0517>** a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

Tehillim (Psalms) 129:4 The **LORD <03068>** is righteous: he hath cut asunder the cords of the wicked.
Tehillim (Psalms) 131:2 Surely I have behaved and quieted myself, as a child that is weaned of his **mother <0517>**: my soul is even as a weaned child.

Yeshayahu (Isaiah) 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn **war <04421>** any more.

Yeshayahu (Isaiah) 2:5 O house of Jacob, come ye, and let us walk in the light of the **LORD <03068>**.

Yeshayahu (Isaiah) 2:8 Their land also is full of idols; they worship the work of their own **hands <03027>**, that which their own fingers have made:

Hebrew:

Hebrew	English	Torah Reading Deut. 21:10 – 22:7	Psalms 129:1 – 131:3	Ashlamatah Is 2:4-7 + 12-17
אם	mother	Deut. 21:13 Deut. 21:18 Deut. 21:19 Deut. 22:6 Deut. 22:7	Ps. 131:2	
אמר	say, speak, spoke	Deut. 21:20	Ps. 129:1 Ps. 129:8	
אנוש	men, man	Deut. 21:21		Isa. 2:17
ארך	prolong, long	Deut. 22:7	Ps. 129:3	
ארץ	earth, ground, land	Deut. 22:6		Isa. 2:7
בית	house	Deut. 21:12 Deut. 21:13 Deut. 22:2		Isa. 2:5 Isa. 2:6
יהוה	LORD	Deut. 21:10 Deut. 21:23 Deut. 22:5	Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 Ps. 131:1 Ps. 131:3	Isa. 2:5 Isa. 2:12 Isa. 2:17
יום	day, today	Deut. 21:13 Deut. 21:16 Deut. 21:23		Isa. 2:12 Isa. 2:17

Hebrew	English	Torah Reading Deut. 21:10 – 22:7	Psalms 129:1 – 131:3	Ashlamatah Is 2:4-7 + 12-17
		Deut. 22:7		
יָכַל	must	Deut. 21:16 Deut. 22:3	Ps. 129:2	
יָרָא	fear	Deut. 21:21	Ps. 130:4	
יִשְׂרָאֵל	Israel	Deut. 21:21	Ps. 129:1 Ps. 130:7 Ps. 130:8 Ps. 131:3	
כֶּסֶף	money, silver	Deut. 21:14		Isa. 2:7
מָלֵא	fill, full		Ps. 129:7	Isa. 2:6 Isa. 2:7
מִלְחָמָה	war	Deut. 21:10		Isa. 2:4
נַפְשׁ	soul	Deut. 21:14	Ps. 130:5 Ps. 130:6 Ps. 131:2	
עָמַר	brutally, bind sheaves	Deut. 21:14	Ps. 129:7	
קוֹל	voice	Deut. 21:18 Deut. 21:20	Ps. 130:2	
רַב	many a time, many		Ps. 129:1 Ps. 129:2	Isa. 2:4
רוֹם	lofty, high		Ps. 131:1	Isa. 2:12 Isa. 2:13 Isa. 2:14
שָׁמַע	will not obey, hear	Deut. 21:18 Deut. 21:20 Deut. 21:21	Ps. 130:2	
שָׂנֵא	unloved, hated	Deut. 21:15 Deut. 21:16 Deut. 21:17	Ps. 129:5	

Greek:

GREEK	ENGLISH	Torah Reading Deut. 21:10 – 22:7	Psalms 129:1 – 131:3	Ashlamatah Is 2:4-7 + 12-17	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:16-21	Tosefta of Luke Lk 23:26-32	Remes/Gemara of Acts/Romans and James Jam. 3:7-11
ἀδελφός	brother	Deu 22:1 Deu 22:2 Deu 22:3 Deu 22:4					Jas. 3:10
άνθρωπος	man, men	Deu 21:15		Isa 2:17			Jas. 3:8 Jas. 3:9
βουνός	hill, mountain			Isa 2:14		Lk. 23:30	
γυνή	women, woman, wife	Deu 21:11 Deu 21:13 Deu 21:15 Deu 22:5				Lk. 23:27	
δύναμι	able	Deu 21:16 Deu 22:3	Psa 129:2				Jas. 3:8
ένδύω	put on	Deu 22:5			Mk. 15:17 Mk. 15:20		
εξάγω	lead, led	Deu 21:19			Mk. 15:20		
εξέρχομαι	go forth	Deu 21:10					Jas. 3:10
έπω	said, say		Psa 129:1 Psa 129:8			Lk. 23:28	
έρεω	shall say	Deu 21:20				Lk. 23:29	
εὐλογέω	bless		Psa 129:8				Jas. 3:9

GREEK	ENGLISH	Torah Reading Deut. 21:10 – 22:7	Psalms 129:1 – 131:3	Ashlamatah Is 2:4-7 + 12-17	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 15:16-21	Tosefta of Luke Lk 23:26-32	Remes/Gemara of Acts/Romans and James Jam. 3:7-11
εὐλογία	blessings		Psa 129:8				Jas. 3:10
ζητεω	seek, sought	Deu 22:2					
ημερα	day, today	Deut. 21:13 Deut. 21:16 Deut. 21:23 Deut. 22:7		Isa. 2:12 Isa. 2:17		Lk. 23:29	
θεος	God	Deu 21:10 Deu 21:23 Deu 22:5					Jas. 3:9
καταρασμαι	cursed	Deu 21:23					Jas. 3:9
κεφαλη	head	Deu 21:12			Mk. 15:19		
κλαιω	weep, wept	Deu 21:13				Lk. 23:28	
κυριος	LORD	Deut. 21:10 Deut. 21:23 Deut. 22:5	Ps. 129:4 Ps. 129:8 Ps. 130:1 Ps. 130:5 Ps. 130:7 Ps. 131:1 Ps. 131:3	Isa. 2:5 Isa. 2:12 Isa. 2:17			
λαος	people			Isa 2:6		Lk. 23:27	
ξυλον	tree, wood	Deu 21:22 Deu 21:23				Lk. 23:31	
oros	mountain			Isa 2:14		Lk. 23:30	
παραγω	pass by		Psa 129:8		Mk. 15:21		
πατηρ	father	Deu 21:19			Mk. 15:21		Jas. 3:9
πληρωω	fill, fulfilled		Psab129:7		Matt. 27:9		
τεκνον	children	Deu 21:16 Deu 22:6		Isa 2:6		Lk. 23:28	

NAZAREAN TALMUD

SIDRA OF D'BARIM (DEUT.) 21:10 – 22:7

"KHI TETSE LAMILCHAMAH" - "WHEN YOU GO OUT TO BATTLE"

BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM

SCHOOL OF HAKHAM SHAUL'S TOSEFTA
LUQAS (LK)

SCHOOL OF HAKHAM TSEFET'S PESHAT
MORDECHAI (MK)

And as they led him away, they seized Sh'mon, a certain man of Cyrene, who was coming from the country, and placed the cross on him, to carry it behind Yeshua. And a large gathering of the people were following him, and women who were mourning and lamenting him. But turning to them, Yeshua said, "Daughters of Yerushalayim, do not weep for me, but weep for yourselves and for your children! For behold, days are coming in which they will say, 'Blessed are the barren, and the wombs that did not give birth, and the breasts that did not nurse!' Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things when the wood is green, what will happen when it is dry?" And two criminals were also led away to be executed with him.

And the soldiers taking him (Yeshua) away, led him out to the courtyard of the palace, that is, the governor's Praetorian and called together the whole cohort. And they put purple (a robe) on him, and after weaving a crown of thorns, they placed it on his head. And they began saluting him saying, "Hail, king of the Jews!" And they repeatedly struck him on the head with a reed, and they were spitting on him, and they knelt down and did **homage** to him mockingly. And after they had mocked him, they stripped him of the purple robe and put his own clothes on him, and they **led him out** to crucify him. And they instructed a passerby, one Shimon, a Galut Jew from Cyrene, Lybia who was coming from that country, the father of Alexandros and Rufos, to carry his cross.

SCHOOL OF HAKHAM YA'AQOB'S SCHOOL OF REMES

3.7 For every kind of beast and bird, of reptile and sea animal, can be tamed³³ and has been tamed³⁴ by human genius. ⁸ But the human tongue can be tamed by no man. It is a restless³⁵ evil, full of deadly poison. ⁹ With it we bless the Lord and Father, and with it we curse men who were made in God's likeness! ¹⁰ Out of the same mouth come forth blessing and cursing. These things, my brethren, ought not to be so. ¹¹ Does a fountain send forth [at the same time] from the same opening fresh water and bitter?

³³ 37.1 δαμάζω; ζωγρέω: to bring under control and to continue to restrain— 'to control, to bring under control, to hold in check.'

δαμάζω: οὐδείς ἴσχυεν αὐτὸν δαμάσαι 'no one was able to get control of him' Mk 5:4; πᾶσα γὰρ φύσις θηρίων ... δαμάζεται ... τῆ φύσει τῆ ἀνθρωπίνῃ 'all kinds of wild animals ... can be controlled ... by people' Jas 3:7.

ζωγρέω: ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα 'having been controlled by him to do his will' 2 Tm 2:26.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* Vol. 1, p. 471. New York: United Bible Societies.

³⁴ In many languages it may be difficult to speak of 'bringing a person under control.' It may therefore be more appropriate to use some such phrase as 'not allow a person to do just what he wants' or 'make a person behave' or 'make a person obey.' In speaking of animals, one may render Jas 3:7 as 'all kinds of wild animals ... can be made to obey a person. Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 471). New York: United Bible Societies.

³⁵ undisciplined, irreconcilable

Nazarean Codicil to be read in conjunction with the following Torah Seder

Deut. 21:10 – 22:7	129:8 – 131:3	Is 2:4-7 + 12-17	Mk 15:16-21	Lk 23:26-32	Jam. 3:7-11
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

BEHOLD THE KING OF THE JEWS

While the messianic figure of the Rabbis has covered a plethora of ideals and personas, the two outstanding figures representing messiah are David and Yosef. While there are scholars, who postpone the two concepts until after the Bar Kokhba revolt, the "Gabriel Revelation"³⁶ reveals the truth that the idea predates the first century C.E. by as much as 200 years. As Messiah ben Yosef, Yeshua was to suffer rather than reign, as pictured in the Davidic prototype. However, the Davidic son established the primary prototype for the messianic persona.

1Ki 1:39-40 Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, "**Long live King Solomon!**"⁴⁰ And all the people went up after him; and the people played the flutes and rejoiced with great joy, so that the earth *seemed to split* with their sound.

1Ki 2:1-4 Now the days of David drew near that he should die, and he charged Solomon his son, saying: "I go the way of all the earth; be strong, therefore, and prove yourself a man. "And keep the charge of the LORD your God: to walk in His ways, to keep His statutes, His commandments, His judgments, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn; "that the LORD may fulfill His word which He spoke concerning me, saying, 'If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul,' He said, 'you shall not lack a man on the throne of Israel.'

G-d's promise to King David is most profound, "If your sons take heed to their way, to walk before Me (G-d) in truth with all their heart and with all their soul," He said, "you will not lack a man on the throne of Israel." The Messiah must be faithful to the Torah, its Chuqot (statutes), mitzvot, (commandments) eduyot (testimonies), mishpatim (judgments) and Derek HaShem (ethics).

All the accounts we have of Yeshua's life demonstrate him as a man of great piety.

We are so accustomed...to make Jesus the object of religion that we become apt to forget that in our earliest records he is not portrayed as the object of religion, but as a religious man. Thomas Walter Manson, the Teachings of Jesus (1935), 101³⁷

As Geza Vermes points out, Yeshua is pictured from the accounts of his life and contents of his "Mesorah" as wrapped within the confines of a pious Pharisaic Jew of the late second Temple period. Judaism of the late second Temple period saw the Torah as the absolute maxim for life. Furthermore, it was the application of Torah and the Oral Torah, which governed the religious life of the pious Jew. Temple worship played a vital part in the role of the general populace of this era. However, it appears not to have been the primary concern for those Jews who lived in the distant locations of Eretz Yisrael. Geza Vermes seems to believe that the mandate found in our present Torah Seder³⁸ was more idealistic than practical.³⁹ Therefore, we would surmise that the Jewish people who

³⁶ **BAR** 34:05, Sep/Oct 2008 "Messiah the Son of Joseph"

³⁷ Vermes, G. (1993). *The Religion of Jesus the Jew*. Minneapolis: Fortress Press. p. 184

³⁸ D'barim 16:16

actually "appeared before the LORD" three times a year were the more pious Jewish people. The picture portrayed of Yeshua in the Nazarean Codicil matches the image of Yosef. When the Sages of blessed memory, want to portray a man of piety, they use Yosef as their prototype. Consequently, Yeshua the son of Yosef is a fitting messianic title.

While the Biblical prophecies, which tell us that Messiah would intervene in the affairs of humanity, are somewhat cryptic, the Oral Torah contains a plethora of materials, which explain his role in redemption. Rabbi Akiva, with the failure of Bar Kokhba looked to the future for redemption. His parallel taken from the words of Rabbi Tarfon, taught that the first redemption from Egypt would lay the foundation and precedent for the final redemption in the distant future.⁴⁰ We must assert that the Jewish view of redemption does not match the typical western view of "salvation." Judaism saw the redemption as the end of exile. The analogy presented above clearly demonstrates that desire for Jewish autonomy. However, redemption is not merely autonomy. The Rabbis looked to the end of the age when the Jewish people would be the kings and priests of the earth. Therefore, the final phase of redemption would include the subjugation of the Gentiles by the Messianic redeemer. The violent abuse of Rome during the first century was intolerable. Hence, the Jewish people of that era longed for the appearing of this messianic figure.

REFUSAL OF ROME⁴¹ TO ACKNOWLEDGE YESHUA AS MESSIAH

Not only did Pilate refuse to acknowledge Yeshua as the Messiah, his cohort of nearly 600 men incessantly mocked Yeshua by placing a robe of purple and crown made of thorns on him. Then to show their disdain for the Messianic concept they spat and struck him repeatedly with a reed as it is written "I gave my back to the smitters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting (Isa 50:6)". As we will see the refusal of Rome to accept and acknowledge Yeshua as the Messiah is not relegated to a few Roman soldiers from Pilate's militia.

THE ESPOUSAL OF ROME

ROME HAS REFUSED TO ACCEPT YESHUA AS THE MESSIAH, ESTABLISHING A PSEUDO-MESSIAH. REPLACEMENT THEOLOGY HAS RELEGATED MESSIAH TO A MOCKERY OF HIS TRUE CHARACTER AND MISSION

The Tz'dukim⁴² of the late second Temple period established the mindset for the coming Roman "priesthood." The defunct priesthood of the late second Temple period espoused Rome. This defunct priesthood surrendered a Jewish Messiah to the Roman hoard in order to become a new priesthood. The Tz'dukim who disappeared with the destruction of the second Temple reappears as the priesthood of "Christianity." The "out of work" priests looked for new occupational territory and employment, which they find in Rome. Regardless, we see that the espousal of Rome as inevitable when one abandons true normative Judaism. We must concur with the above cited thesis and further that we see the Tz'dukim's espousal of the Roman government as an analogy of what was to come. The Roman cohort of Pilate derided Yeshua through vicious behavior and conduct against a pious Jew as if he were a slave or a criminal. This behavior is nothing new for Rome. Nor should we be surprised at their conduct. Historically Rome has been the instigator for many of the atrocities leveled against the Jewish people. However, we must note that Rome's treatment of Yeshua has yet to change. Consequently, we must restate that Rome has yet to accept Yeshua as the Jewish Messiah. By this statement, we mean that Rome and

³⁹ Ibid

⁴⁰ Cf. m. Pesachim 10:6

⁴¹ Here I use "Rome" as the people, and the religion developed from Rome. I further the understanding that "Rome" is Edom. It must also be stated that Rome is Catholicism and all of its siblings, i.e. Protestant Christianity, which fails to accept a JEWISH messiah and the Torahs, written and Oral.

⁴² Sadducees

all of its siblings have NEVER accepted Yeshua as **Jewish Messiah**, albeit they have deified "Jesus" as their Christ. Accordingly, we have pseudo-priesthood with a pseudo-messiah. Messiah divorced from normative Judaism is not a Jewish Messiah but a Roman Christ.

One of the most heinous crimes perpetrated against Yeshua and the Jewish people is the crime of "replacement theology." However, we must assert that this idea was not the brainchild of a later Christian strategist. The Tz'dukim and Samaritans developed this notion long before Christianity. Nonetheless, the idea of our present pericope, as found in the Nazarean Codicil is of Roman origin. Herod had the legitimate priests of Levitical lineage assassinated only to "replace" them with a pseudo-priesthood that would follow Roman rules and serve the interests of Roman authorities. Consequently, Judaism's battle with Rome and replacement theology has existed for millennia. Furthermore, its Roman origins remain intact to this very day.

YAAKOV AND EASU

The world has survived these thousands of years in the midst of a struggle, brother against brother. Ya'aqob and Esau were not the first brothers with these troubles. The very first brothers of Biblical mention demonstrate the difficulties of rivalries between brothers. However, it is Ya'aqob and Esau, which the Sages use to depict the present Diaspora.

Mal 1:2-3 "I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness.

Hakham Shaul cites this prophetic passage in his letter to the Roman talmidim of Yeshua.⁴³ The Prophet speaks of the demise of Rome (Edom – Esau – Christianity).⁴⁴ The "mountain laid waste" can only be understood as an analogy for the "government" of Rome. We will not delve into the imagery except to say that we must expect the Roman system and rule to crumble in the final redemption just as the Egyptian régime toppled under the leadership of Moshe Rabbenu. Our mention of the Roman government must be understood as the system, which has incessantly tried to strip Yeshua of his Jewish persona and Rabbinic profession. Like the Romans of Pilate's cohort, they dress Yeshua in Roman garb mockingly honoring him as "King of the Jews." However, before they placed him on the tree they redressed him in his Jewish apparel to show disdain and contempt for a Jewish Rabbi and Messiah. The death of a Jewish Prophet and Rabbi allowed them to resurrect a Roman god in his place. Their mental perspective of Messiah has yet to change. **And, they have yet to accept a Jewish Messiah.**

We have noted that Hakham Shaul wrote a letter to the community of believers in Rome. In short, Hakham Shaul sums up his requirements in the initial paragraph of his letter.

Rom 1:5 Through him (Yeshua) we have received chesed and a commission to bring into obedience⁴⁵ among all gentiles, living in faithfulness to the Torah under his authority...⁴⁶

Please note that the Gentiles are called to obedience and faithfulness to the Torah under the authority and Mesorah of Yeshua the **Jewish** Messiah. The letter of Hakham Shaul lays down the prototypical acceptance for the

⁴³ Cf. Rom 9:13

⁴⁴ For an in-depth presentation of the relationship of Esau with Edom and Rome, see... Harry Sysling, *Tehiyat ha-metim: the resurrection of the dead in the Palestinian Targums of the Pentateuch and parallel traditions in classical rabbinic literature*. Mohr Siebeck, 1996

⁴⁵ Note: It is G-d's grace, if I may use the term, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

⁴⁶ My rendition

Messianic community. Those who follow Yeshua **Must** observe the Torah!⁴⁷

I HAVE ACCEPTED YESHUA AS THE MESSIAH

Common nomenclature among Christians, as noted, is the acceptance of Yeshua as Messiah. The difficulty being, **Christianity (Rome) has yet to accept a Jewish Messiah!** The "Jesus we believed in in our youth was a blond-haired hippie type rebel, who was in rebellion against the "establishment," which at the time we thought was the Jewish religion. Much to our surprise Yeshua turned out to be a pro – Torah Pharisaic Rabbi of the first century promoting rabbinic halakhah. Only after embracing the Jewish interpretation of Messiah could one say that he **accepted Yeshua as the Messiah! There is no such thing as a Gentile Messiah!**

Acts 10:1-2 There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout *man* and one who feared God with all his household, who gave alms generously to the people (of Yisrael), and prayed to God appropriately.

Act 10:47-48 "Can anyone forbid water, that these should not be immersed who received the Divine Presence just as we *have*?"⁴⁸ And he commanded them to be immersed...

Cornelius demonstrates the profile for a genuine Gentile follower of Yeshua. While Cornelius appears here in our initially cited text as a "pious" man (Gentile) who "fears G-d" he converts to Judaism in verse 47. It is a fallacy to believe or purport that Cornelius became a "Christian." In other words, the true path of **Any** follower of Yeshua is sooner or later to convert to Judaism. However, we have juxtaposed Cornelius against the Roman cohort of our present pericope to demonstrate the appropriate response to Yeshua by a Gentile. The passage cited above from Hakham Shaul's letter to the Romans clearly instructs Gentiles to "live in **faithfulness** to the Torah **under his** (Messiah's) **authority.**"

HAS ROME FALLEN?

If the "First Redemption" can be pictured in the initial Pesach and "Yetsi'at Mitzrayim" (Exodus from Egypt) we must realize that there will be another redemption, a final redemption, which overturns all Roman rule in the earth. The demise of the Roman system will find masses themselves embracing a true Jewish Messiah rather than the false Christ they have worshiped for millennia.

PERORATION

Subjugation by Rome not only brought Yisrael to its departure, sending them into Diaspora, it infiltrated and plagiarized its religious aspects instituting a pseudo-Judaism, which mimicked nearly every aspect of this ancient religion. This plagiarism has wearied the soul of the Jewish people. G-d through His agent, Messiah will exact the appropriate vengeance upon Rome, Edom and those who have espoused their doctrines.

Targum Pseudo Yonatan Yesha'yahu 62:1 He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save.

We have cited this passage in the recent past. However, it suffices to cite it again for the present materials.

The prophet prophesies concerning what the Holy One, blessed be He, said that He is destined to wreak

⁴⁷ Mt assertion is that they must accept the Torah Written, Oral along with the Mesorah of Messiah. The Mesorah of Messiah will take us to deeper levels of commitment in some areas which may not be comfortable for some of his followers.

vengeance upon Edom, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), "For My sword has become sated in the heaven." And afterward, (ibid.) "it shall descend upon Edom," and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shekhinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) "His voice is like the voice of many waters." The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

"The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally."⁴⁸

Rashi's comments make clear that there will be a war waged against Edom (Rome – Christianity who has failed to embrace Yeshua as a Jewish Messiah). Messiah our *Go'el*, "Kinsman redeemer" will exact punishment on those who have been involved in intentional crimes against the Jewish people.

THE PROPHET YERMIYAHU RECORDS THE EVENTS OF THOSE DAYS.

Jer 16:19-21 O LORD, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From the ends of the earth and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable *things*." ²⁰ Will a man make gods for himself, Which *are* not gods? ²¹ "Therefore behold, I will this once cause them to know, I will cause them to know My hand and My might; And they shall know that My name *is* the LORD."

Note that the Prophet reiterates the justice, which G-d will pour out on those who refuse to accept the true path to G-d in the words "Therefore behold, I will this once **cause them to know, I will cause them to know** My hand and My might."

Messiah's death in the present pericope of Mordechai is not so strange when we stop to count the millions of Jews destroyed by senseless malice and hatred. Why did the Romans crucify Yeshua? Rome crucified a Jewish Rabbi in order to replace him with a gentile god. No self-respecting Jew could accept such a messiah. The demise of a Roman god is at hand. And, the footsteps of a Jewish Messiah are echoing in the near distance.

COMMENTARY TO HAKHAM YA'AQOB'S SCHOOL OF REMES

בִּי-תִצַּא לְמִלְחָמָה

And see among the captives—at the time of her capture—a woman

Hakham Ya'aqob uses the struggle of the tongue to the domestication of a foreign or Gentile woman.⁴⁹ The battle in both cases is a bit of domestication allegorically speaking. This is not to make any negative statements about women in general. The struggle that the woman faces is being changed from a Gentile (pagan)⁵⁰ into a Jewess and

⁴⁸ Cf. Rashi Yesha'yahu 62:1

⁴⁹ She is possibly a paganess so to speak. This is intimated by the phrase that she will mourn her father and mother. See below.

⁵⁰ Even though we say "pagan" we should understand that we are not demeaning this woman. Because it is possible that she was raised in good culture rather than "paganism."

would be the same for a Gentile man. This is a great challenge to any man or woman regardless of age. But, in the case of the Gentile woman raised in a pagan environment to become a Jewess is a considerable challenge, if she really desires such a change. She may see an opportunity to make a step up in culture per se. However, she may be so set in her ways that she despises the idea of being forced in to becoming somethings she is not or something she does not want to become.

Deut. 21:13 "She shall also remove the clothes of her captivity and will remain in your house and **mourn her father and mother**⁵¹ a full month; and after that you may go in to her and be her husband and she will be your wife.

Here Moshe Rabbenu gives a great lesson on relationships in general. It would be easy for a man to look at a woman and then act without restraint. Thus, we should not necessarily think that this woman is "evil" because she is not a Jewess.

The woman according to Philo allegorically represents passion and desire. However, man's relationship to women is not because it is wrong or that women are to be considered "bad." The reason why men should be "careful" around women is because they are to be respected and men are to act with virtuous conduct in their presence. This is mirrored with the "Woman of Valor" in Proverbs 31. This brings us to the place where both men and women need to find their correct place in life but more assuredly in marriage. Hakham Shaul shows us the marital relationship is the responsibility of both parties.⁵² If the man or woman is not doing their job the relationship will fail.⁵³ But men are equally responsible for making the wife of the house feel like the queen of the castle per se. The Virtuous woman is the model for every wife. But again, we could say that these characteristics or also required by the man in his relationship to his wife and family. The Torah states many things that might be obstacles to overcome in all relationships. But the challenge of a good marriage is of particular interest to us this week.

In this we see the same truth regarding the untamed, uncontrollable tongue. Those who wrestle with their language and interact with the secular world know the difficulty of trying to tame the tongue. The differentiation between man and animals is man's ability to speak. This makes him a cognizant creature living on a level above the mundane world. But if man cannot control his tongue, he is no better than the Ox who eats grass. The tongue of the Ox is not given to Evil Speech. The tongue of the Ox is solely for the sake of eating.

So, is the tongue untamable or is Hakham Ya'aqob trying to make a different point? In one sense it appears that Hakham Ya'aqob is speaking of two men. One is secular and non-religious given to vulgar speech. The other is a Religious man who speaks good things. The evil man is controlled by his tongue rather than controlling his tongue. He with his tongue can wreak havoc when he utters coarse talk, lies, and calumny, are the result. We could say that the "Religious" man has mastered his tongue, but the Golem has no ability to control the tongue. His efforts at prayer are defused by his evil tongue. A man who wishes to live by the standard of the Torah MUST have control of his tongue. Thus, Hakham Ya'aqob is speaking either to a new convert or a Gentile who may be considering conversion. He shows us that a man's mouth is a vehicle for prayer. As such the vessel is seen as being ritually unclean if he speaks words from an evil tongue and then tries to say prayers to G-d. This is usually given to a person who has little religious experience. But even the veteran can struggle when he is in the wrong environment.

⁵¹ Jer. 2:27 Who say to a tree, 'You are my father,' And to a stone, 'You gave me birth.' For they have turned their back to Me, and not their face; But in the time of their trouble they will say, 'Arise and save us.'

R. Akiba tells us that the mourning of the father and mother is to mourn the false deities she worshiped.

See Tos Yeb 6:8 and B. Yeb 48b

⁵² 1 Cor. 7.1-5

⁵³ Ibid

Perhaps we should see that Hakham Ya'aqob equates the speech of the Tsaddik with the commands of G-d. In the beginning G-d "said ..." Thus, G-d used speech as a means of creation. This gives us a view of how man is supposed to speak. Interestingly, the Torah is called "G-d's Word" i.e. "G-d's speech." Again, we see the principle of/for speech. The secular world uses the vulgar tongue for his damnations. The Tsaddik on the other hand speaks like G-d. His mind and mouth have the power to make him a "G-d'y" man. In a sense the words of G-d in the mouth of man cause him to live in either peace or chaos. All who pander toward the "evil tongue" will live in a world that reciprocates evil for evil. When man learns to use his tongue for Prayer, praise and edification he will experience the blessing of G-d's word.

THE FEAR OF THE L-RD

Proper speech is also associated with the fear of G-d. This applies to the novice who "fears" G-d and the Hakham who is in great awe and would not speak evilly in G-d's presence.⁵⁴ Here the issue is as Hakham Ya'aqob has stated. The mouth cannot be a fountain for both good and evil. Thus, the man who prays and offers obscenities cannot have true audience with G-d. This demands repentance and laborious pursuit of controlling speech. This can only be accomplished through real "AWE" and LOVE for G-d. The vulgar mouth knows that he will never enter G-d's presence when he utters vulgarity.⁵⁵ The true LOVER of G-d knows that just as the Shulimite in Shir HaShirim knows that she must entice her lover we must use speech that is pleasing to G-d. If we use vulgar or rough language, we cause the departure of the Divine Shekinah. Hence the true model of speech is the beloved Psalmist and singer of G-d. David's Psalms are filled with true AWE and love for G-d and His Presence.

Ps. 141:3 Set a guard, O LORD, over my mouth; Keep watch over the door of my lips.

We would do well to follow his son's advice as well ...

Proverbs 15:1 A gentle answer turns away wrath, but a harsh word stirs up anger. ² The tongue of the wise makes knowledge acceptable, But the mouth of fool's spouts folly.

Prov. 21:23 He who guards his mouth and his tongue, Guards his soul from troubles.

THE AMIDAH

As we prepare to pray the Standing Prayer on Shabbat as follows ...

May they find favor
the utterances of my mouth
and the thoughts of my heart – before You
HaShem, My Rock and my Redeemer.⁵⁶
My G-d! Guard my tongue from evil
and my lips from speaking deceit.
And to those who curse me
let my soul remain silent ...

CONFUSION OF LANGUAGES: MAKING BRICKS

The "confusion" or division of tongues has many facets. Philo speaks in terms of allegorical explanation to this story. He equates the Plain of Shinar means to "rise to the point of shaking off." This those who assembled there

⁵⁴ Yesha'yahu (Isaiah) 6.1-7

⁵⁵ Vulgarity is speech like the secular world. It does not mean it has to be vulgar in the sense of illicit relationships albeit it can mean that as well.

⁵⁶ Psa. 19.15

had only one thing on their mind. They wished to "shake off" the Kingdom of G-d.⁵⁷ Thus, we see that those who have the same desire results in the same mental state.⁵⁸ Philo also calls the assembly of evil men a "symphony of evil." This "symphony of evil" wants to "make bricks." At first flush the idea sounds like they have no purpose but to "make bricks" or to make bricks with no purpose.

The third verse is "come let us make bricks and bake them with fire." By "brick-making" is meant the analyzing and shaping of evil-minded thoughts⁵⁹

Thus, the confusion of the tongues. The tongue that would exalt G-d would never fall into trap of meditating of the evil mind. One error the "symphony of evil" possessed was the desire to shake off the kingdom of G-d as pointed out above. Thus, they cannot speak in a language (Hebrew – the Lashon Kodesh) and still meditate on evil. The language of G-d is spoken in concert (symphony) with creativity and the plan of G-d (Kingdom of G-d). Baking bricks seems logical in a matter of speaking. However, baking bricks in association with "analyzing and shaping of evil-minded thoughts" means to seal the mind to the place where the Divine language has no meaning and purpose. It is estranged from the "WORD of G-d." The allegory can also be understood as anarchy. The "Kingdom of Heaven" is the same thing as the "Kingdom of G-d." Yet to say that they wished to cast off the Kingdom of Heaven is synonymous with their words. Every analogy from finding a "plain" building a "tower" etc. is synonymous with casting off the yoke of heaven Sovereign Reign of G-d. Thus, for G-d to confuse the tongue is also a means of keeping them from speaking evil in the Holy Tongue.

אמן ואמן סלה

Questions for Understanding and Reflection

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. Why is the Bet HaMikdash female and what is the significance of this fact? Note that the "Esnoga" is also female.
3. How does one tame his/her own tongue?
4. In Deut. 21:12-23 we read "**12. then you will take her into your house, and let her cut off the hair of her head, pare her nails, 13. and put off the dress of her captivity, and, dipping herself, become a proselyte in your house, and weep on account of the idols of the house of her father and mother. And you will wait three months to know whether she be with child; and afterwards you may go to her, endow her, and make her your wife.**" What is the purpose of all these rituals when marrying a captive woman?
5. Why this week we read in Mordechai: "**And they put purple (a robe) on him**" What is the significance of this purple robe?
6. In your opinion what is the prophetic statement for this week?

⁵⁷ The one man is the Divine Logos, only those who acknowledge him are men of peace, while the opposite creed of polytheism breeds discord.

⁵⁸ Philo. Philo Volume IV: On the Confusion of Tongues. On the Migration of Abraham. Who Is the Heir of Divine Things? On Mating with the Preliminary Studies. Translated by F. H. Colson and G. H. Whitaker. Cambridge, Mass.: Harvard University Press, 1932. p. 3

⁵⁹ Ibid p. 4

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.

Barúch Atáh Adonái, Notén HaToráh. Amen!
Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Next Sabbath:

“ Shabbat “Khi Yiqare Qan Tsipor” - ” If a bird’s nest”

Shabbat	Torah Reading:	Weekday Torah Reading:
כִּי יִקְרָא קַן-צִפּוֹר		Saturday Afternoon
“Khi Yiqare Qan Tsipor”	Reader 1 – D’barim 22:6-9	Reader 1 – D’barim 23:10-12
“If a bird’s nest”	Reader 2 – D’barim 22:10-12	Reader 2- D’barim 23:13-15
“Si encuentras un nido”	Reader 3 – D’barim 22:13-15	Reader 3- D’barim 23:15-17
D’barim (Deut.) 22:6 – 23:9	Reader 4 – D’barim 22:16-21	
	Reader 5 – D’barim 22:22-27	Monday & Thursday Mornings
Psalms 132:1-18	Reader 6 – D’barim 22:28 – 23:4	Reader 1 – D’barim 23:10-12
Ashlam.: Is 31:5-9 + 32:14-18	Reader 7 – D’barim 23:5-9	Reader 2- D’barim 23:13-15
	Maftir – D’barim 23:5-9	Reader 3- D’barim 23:15-17
N.C.: Mark 15:22-28; Lk. 23:33-34; James 3:12	Is 31:5-9 + 32:14-18	

Shalom Shabbat!

**Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham**